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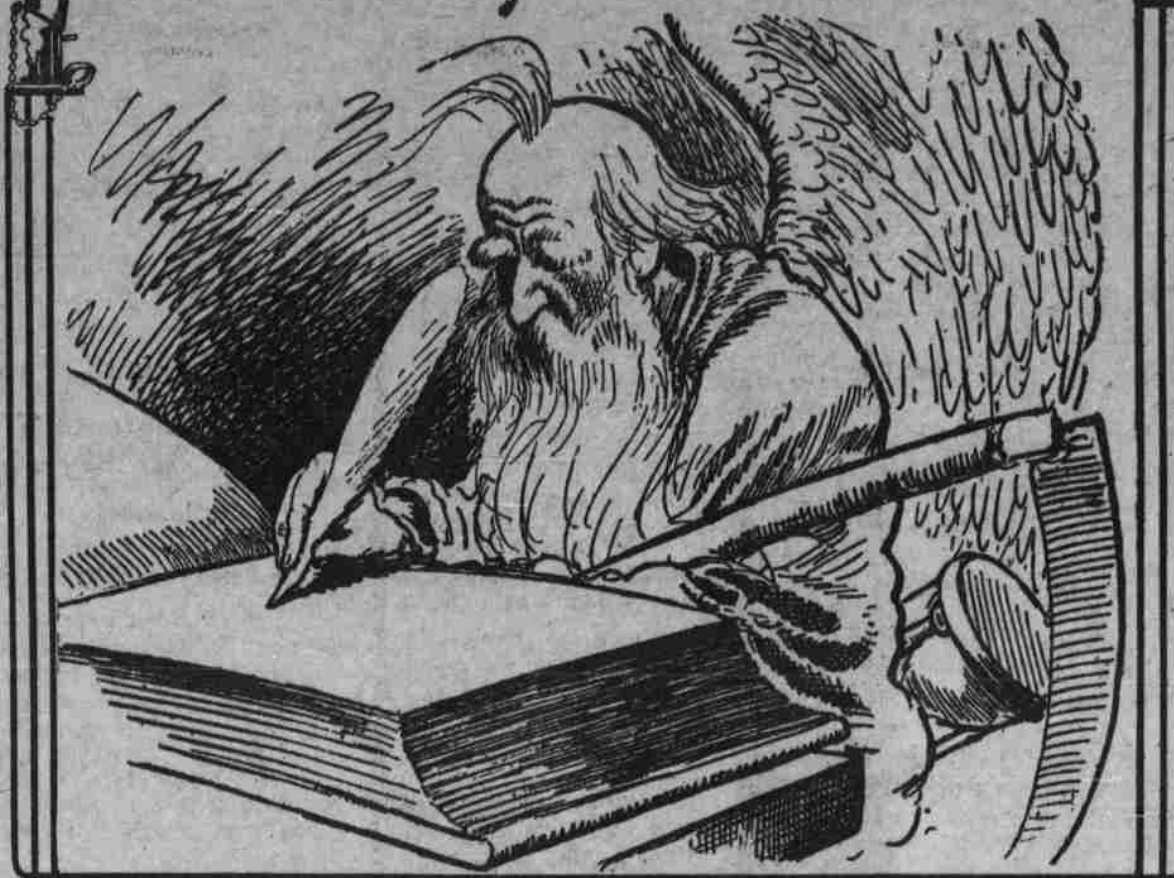
A jewel denoting fifty years of continuous membership was presented to Price H. Jacobs by Damon Lodge, Knights of Pythias at Laramie, Wyo.

Fatty Arbuckle Reinstated.
Los Angeles, Calif.—Roscoe Arbuckle, motion picture comedian, has a job in the pictures and he may work at it. Whether he comes back to the place he once occupied is now distinctly up to Arbuckle and to the American people, is the gist of a series of statements given out here by Will H. Hays, chief of the motion picture industry; Jesse L. Lasky, of the company that formerly distributed the Arbuckle comedies; Joseph Schenck, producer, who will employ Arbuckle, and the comedian himself.

Crop Values Show Increase.
Chicago.—Increase of crop values this year will net farmers of the nation \$1,500,000,000 to \$2,000,000,000 more than they received last year, Secretary of Agriculture Henry G. Wallace said here. Secretary Wallace said that while agricultural prices remain lower, relatively, than prices of other things, the outlook of the farmer is much brighter. Debts are being reduced, he added, and farmers are buying more freely of things they need.

Officers and Crew Praised for Rescue.
Washington.—Secretary Denby transmitted to Lieut. Com. W. I. Edwards of the destroyer Bainbridge his congratulations on the fine service rendered by officers and men of the ship on the rescue of 482 of the burning French transport Vinh Long, Dec. 15 in the sea of Marmora. Included in the message was an expression of appreciation on the part of Admiral Dumesnil, commanding French ships on the Constantinople station.

"Good-Bye, Old Year!"



GOOD-BYE, Old Year!—the fickle World
Pursues another Flame,
And Time—the ruthless, changing Time—
Will now erase your name.

And yet your younger rival with
His aspect bright and new
Is but an unread version of
The hopes we had in you.

The apple-blossoms of his Spring,
The little seeds that lie
Deep buried in the Heart of Earth,
Will live again—and die.

He, too, will give the warmth of Sun,
And days of slanting rain,
As he deals out our yearly share
Of happiness and pain.

The big round moon and silver stars
That lighted up your skies
Will shine upon as many loves
In just as many eyes.

And he will bring the fragrant June
When crimson roses nod,
And hurry through the Summertime
To flaunt the goldenrod.

The painted pathway of his Fall
Will be with clouds o'ercast,
Because his Winter footsteps reach
The Portal you have passed.

Good-bye, Old Year!—we loved you well;
We found your treasures dear,
But you have died as monarchs die—
And so—Long live the Year!

—Nan Terrell Reed, in N. Y. Times

NEW YEAR'S EVE

Customs and Their Origin; Happenings of Long Ago.

All Peoples Have Ways of Amusing Themselves on Special Occasions and at Fixed Seasons.

AN OLD philosopher, who was none the less a philosopher for his constant and close observation of men, remarked that we can best judge men's temperaments and ideals by watching them at their work and at their play. A keen observer would have very little difficulty in judging Americans by their work. One such has aptly called this country "The Land of the Strenuous Life." Even our sports partake so much of this strenuousness that the medical profession is beginning to warn us of overindulgence in the more violent forms of athletics.

But all peoples have ways of amusing themselves on special occasions and at fixed seasons after a manner so well established that it has come to be regarded a kind of ritual, says the New York Herald. This has come down to us from the ages when our forebears first pushed their way out of the dry tablelands of civilization. Even the mighty power of the churches has not been able to brush aside some practices that have their roots deep in paganism.

Old Customs That Continue.

Probably after Halloween and Christmas there is no festival of the year so glibly and with long-established customs as New Year's day. Among the best known of these are the auguries drawn from what was called the "Candlemas bull." In Scotland and other northern countries the term Candlemas, given to this season of the year, is supposed to have had its origin in religious ceremonies performed by candle light. The candles used were very large and highly ornamented, and were brought in at the midnight hour to the assembled guests, who, since the falling of dusk, had been drinking freely of the wassail bowl. Then, in procession, they marched out into the night, and to their imaginations the passing clouds assumed the shape of a bull. From the rise and fall and general motions of these clouds the seer foretold good or bad weather. Sometimes, too, auguries for the future were gathered from the state of the atmosphere on New Year's Eve, and also from the force and character of the wind.

In the imagination of most primitive peoples, especially those of the North, who were forced to battle against the elements of nature for life and sustenance, the even of great

feasts were considered occasions when the spirits of good and evil were in deadly conflict. The moment of midnight on New Year's Eve was always considered a time of special activity for the spirits of evil. In order to overcome them holier and more powerful influences had to be invoked. The evil spirits, or genii, as can be gathered from the Icelandic and Anglo-Saxon folklore, and even from words in their dialect, could be overcome by an appeal to the good genii, the hohmen, or hillmen.

Probably imported from Italy was the superstition that on New Year's Eve the "evil eye" was all the more malignant. Then, too, there was a widespread practice of the "setting of mete or drynke by nights on the benches to fede Allholde or Goblyn." In some of the dialogues of the famous medieval morality play, "Dives and Pauper," we find mention of this and many other New Year's customs intended to counteract the activities of the forces of evil.

Christmas Cheer Continued.

Perhaps what contributed most to this general fear of sinister influences was the deep drinking among the people, which continued almost uninterruptedly from Christmas until New Year's day. Up to the Ninth century, except in the Syrian and Coptic churches, New Year's was not celebrated as a special feast day, but was looked upon as merely the octave of Christmas. Therefore the Christmas cheer was continued throughout the entire octave without abatement. It flickered up for the last time on New Year's day, as is clear from the one hundred and ninety-eighth sermon of Augustine, bishop of Hippo.

In England on New Year's Eve the young women went about carrying the "wassail bowl" and singing from door to door certain verses—a custom which had much in common with the hogmanay practice in Scotland. Het pint, the strange brew which in that country was carried about in the streets at midnight, was composed of ale, spirits, sugar, nutmeg or cinnamon. It was a powerful potion, the effects of which were almost immediately evident. Ritson in a collection of ancient songs gives us a few sung to the quaffings of this "prince of liquors, old or new." One such is:

A jolly wassail bowl,
A wassail of good ale,
Well fare the butler's soul,
That setteth this to sale;
Out jolly wassail!

Notwithstanding the opposition which it has met since the year 1811, when many abuses were discovered in the practice, the custom of hurrying first across the threshold of his sweetheart has been practiced by many a young lad in Anglo-Saxon countries. The young lady listened attentively from the time the midnight bells ceased to ring to catch the first footfall on the floor.

The welfare of the family, particularly the fairer portion of it, was supposed to depend upon the character of the first comer after the midnight hour had sounded. Great care was taken to exclude all improper persons, especially as the midnight intruder enjoyed the privilege of imprinting a "hearty kiss" on the lips of the expectant lassie.

Bestowing Gifts.

The custom of bestowing gifts has become so inextricably linked with the New Year's celebrations in Paris that New Year's day is still called the Jour d'Estrennes. This custom seems to have had its rise in the conduct of the nobles of the late Middle ages, who were in the habit of bestowing gifts upon their sovereign. Naturally the ruler, not wishing to remain under obligations to them, returned the gift in a princely fashion. In England, however, especially in the time of Queen Elizabeth, this custom became so burdensome that it occasioned general protest among the nobles. "Good Queen Bess" was not slow to indicate just what kind of gifts she expected, or rather exacted. She let it be known also what consequences would follow the withholding of the jewels and the silks which she looked for at the hands of her subjects. She was so rigidly in her own gifts that we can understand how the custom fell into disuse and in the time of George IV was abandoned.

The giving of gifts was also very common among the people. On Christmas, and often on St. Stephen's day, employers, parents and masters presented Christmas boxes to their dependents. It was a form of Christmas charity. On New Year's day, however, gifts were exchanged between friends and acquaintances as a sign of good will. This custom, perhaps, had its origin in the box which was taken aboard every vessel that sailed out of port during the octave of Christmas and which was not to be opened until the return of the vessel. Contributions were to be dropped into this box, large or small, according as the day had been propitious or otherwise. The person to whom the contents of the box were given was supposed to have a mass said for the mariners who had made the gift. Hence the name of "Christmas boxes," which were given up to and including New Year's day. Each one of these days became known as "boxing day."

JANUARY FIRST DRAWS NEAR.

The light and airy manner
He had some weeks ago
Has passed from him completely.
His heart is filled with woe.
For that day is approaching
He great dreads to see,
When Friend Wife will remind him
Of promises that he
Has made—those resolutions
That will be hard to keep,
Requiring such an effort,
'Twould make an angel woe.



They Do a Hundred Calories in About 9 $\frac{3}{5}$

EAT a box of little raisins when you feel hungry, lazy, tired or faint.

In about 9 $\frac{3}{5}$ seconds a hundred calories or more of energizing nutriment will put you on your toes again.

For Little Sun-Maids are 75% fruit sugar in practically predigested form—levulose, the scientists call it.

And levulose is real body fuel.

Needing practically no digestion, it gets to work and revives you quick.

Full of energy and iron—both good and good for you. Just try a box.

Little Sun-Maids

"Between-Meal" Raisins

5c Everywhere



Had Your Iron Today?

Ruinous.
Hey—Buy that car second hand?
Dey—No. My wife and son have been driving it.—New York Sun.

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